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SIR WILLIAM CROOKES, F. R. S.

An Exponent of the
Philosophy of Life.

HARPER ILLS SYN. COLSON

Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

This week I give a number of answers to questions sent. The class of questions asked show that the class is making good progress in Palmistry. Some excellent students have developed, and I hope much good will come to them from their studies through this department. Many of the questions asked by other persons than yourselves will be of profit to you, so I counsel all to read this department carefully, whether you have asked the questions or not. I shall try not to duplicate any answers, as the space in this department is too valuable. The first hands taken up are those of M. E. T. Your impressions show a person who is nervous, active, very ambitious, with a love of the beautiful in all its forms, and in general a highly strung organization. You are the personification of order, and neatness in dress and in all the things which surround you. The thought of disorder is extremely distasteful to you, and you will not like a person whom you know to be slovenly. You are a good reasoner and have good judgment, but you are lacking in will power, and while you can tell how a thing ought to be done, you have not the strength to carry out your purposes against all odds. You are sensitive and your feelings are easily wounded, at the same time you will be careful not to wound others. Your head is a common sense practical one, and your judgment on things in general is good. During the middle portion of your life your head was very delicate and caused you no end of trouble. It is better now, however, and will get stronger as you grow older. You have had terrible heart aches during all your life and will always have them. You have a heart that is tender, warm in its affections and which will suffer most keenly from any slight. Married to one who could love, just as strongly as yourself, but who does not want to display it at all times, you will often long for a more demonstrative lover, and will suffer many unhappy hours, through your excess of heart. This same heart will always be a drawback to you, for it will make you view all things in life from a more or less sentimental standpoint, and people with such a makeup are an easy prey to the keen schemers with which the world is filled. You are not in much danger from this source, as if you did not have so good a head, and this head will often draw you away from dangers into which your heart leads you. You have had many financial worries, and these will continue for some years, but the last years of your life will be free from them. You have both a love and some talent for occult sciences. You are also of a sensitive disposition which ought to make you able to do something with occult things, but your will power is not strong enough to push you through very trying places. I cannot take more time with your hands as I have so many to answer, but I hope what I have told you will be of service.

A. R. There is a very good balance of the different qualities in the hand you send me and it should give you a character able to get through this world in very good shape. The first thing that would interfere with this would be the deficiency of will shown by the thumb on the left hand. You

explain that this thumb has been cut with a knife, which may account for its very small size. This gives me the opportunity to show to my students the great advantage to be gained by using my system of reading from both hands, as explained in answer to F. McG. in a recent issue of Light of Truth. For by taking the right hand of A. R. I see a well-shaped thumb, which, according to my system, will tell me that A. R. has plenty of will power now, even if she was born deficient of it, as shown by the left hand. She sees the pleasant side of life at all times, is a pleasant companion, cheery, and one you would like to have for a friend. She is open and frank when she chooses to be, but has the power to keep to herself what she does not wish others to find out. This is often used by palmists to mean a deceitful person, but I have found it rather a most excellent quality not to tell all you know to everybody you meet. A. R. is self reliant, is liberal in thought and action, her affections are strong and warm, but she does not care for sentimentality at all, but prefers people to like her quietly and with no great display. Her head is very common sense and practical, and she is versatile in her talents. She can do a great many things well. From her head she will get most of her success, and she ought to make a good writer on sensible topics. Her head is strong physically and she need never have any fear of trouble from disease of it. She is fond of eating and drinking, and all the pleasures of life, yet she will enjoy them all within bounds. So far as luck in this life goes, it is in her favor, and she will have all that she needs as long as she lives and something over to share with her friends. She will be careful who receives her bounty, however, and will not be easily imposed on by humbugs. There is a protecting influence over her at all times and she will never be allowed to meet with disaster. I will have to leave A. R. and go to someone else, though there is much still left unsaid as to her.

Thos. J. F. The sketches you send show that you have a line of clairvoyance well marked in your left hand, showing that you have a faculty of intuition natural to you. I see no such line in your right hand, so it does not show that you have developed this faculty. With sketches like yours it is entirely uncertain what I can tell you about yourself for the reason that you may not have put in all the lines in your hand, and those you have left out may tell a great deal that would explain the rest. It is absolutely necessary to have the hand complete as it is before any sure work can be done. You ask me for your weak places, to which I would answer that the worst trouble with you is that you do not persevere with things you start at, but want to fly from one thing to another, and this comes from the side of yourself which you have developed yourself. You have become restless and desire a constant change of thought or occupation. This is a thing you can easily remedy, as you have a good head and strong will. If you wish to do anything very badly you can always find a way to gratify your wish. I have always observed that people who want to change so much rarely

make a success in life. As to the study of palmistry, you have the qualities to make a success of the study, but I would not advise you to start at it, for I do not think you would stick to it. If I had prints instead of the pencil sketches I would go farther with you, but I never care to work from pencil sketches.

R. K., Atlantic City. The impressions you send me show a person who has certainly seen life from all its many sides. Nervous, restless, fond of all things which would give him pleasure or recreation. It is that of a person full of emotions, full of desires and with many aspirations, all of which never get to be more than aspirations, so changeable are the moods. I is a person full of good impulses, good desires, generous, even to the extent that he would share with a friend at all times. He has had many trials, crosses and vexations, all of which have made a deep impression on him. Through all, however, he has enjoyed life. He has had many illnesses, some of them quite serious, and has had one serious accident. He has always been a very ambitious person, anxious to do well in all things. He has been pulled in so many directions, however, that his success has only been comparative. He is always genial, affable and one who gives pleasure to all who are in his society. He is easily influenced by others, is impressionable, and can be talked into things against his better judgment. Physically his greatest weakness is with his throat and lungs. Long life is not at all probable for him; he has seen his share, however, even if he lived no longer than now. I have run over this hand hastily and given the most prominent features, which are, I hope, what you desire to have. I now pass on to L. Mc N. The picture you have sent me is that of a long island on a life line, which always shows a delicacy of health during the time the island is present, as the one you show is through the entire life it is probable you have not drawn it correctly. In asking questions always send impressions of the hands, as it is utterly impossible to give correct answers from pencil sketches. The island on Saturn shows some event of great importance. I have verified many times that it means an accident from a four-footed beast. In some positions it also shows that the subject will be in great danger in maternity. It is a fatality you may be sure at all events. I would never give an opinion on so serious a matter as this without having the hand of the subject in mine, in which case I could tell accurately what it meant. I hold that there should be no such things as guess work in so serious a matter. I am glad you were pleased with the reading sent you. Write me freely on any subject connected with palmistry. I am glad to hear often from my inquiries. It lets me know that my efforts are of some benefit to them.

Miss R. Hilliards. Your two impressions, R. R. and H. L., to hand. I would like to take up both, but I have so many waiting that I must use those that come nearest within the province of this department. For this reason I use the hands of H. L., which you have read and which you ask me to criticize as to your reading. As far as you have gone in this reading you have done exceedingly well, and you are on the right track and can by hard study become a good palm reader. You have judged the person to be practical and not imaginative, using the shape and size of the hand. This would be correct if the head line did not slope down toward the mount of moon, with this mount fairly full. The two last facts give a degree of imagination which will balance the square shape of hand, and will make H. L. both a

practical person and one who can enjoy the pleasures of imagination at the same time, a most excellent combination. You must bring to bear on your reading all the factors that go to make up a quality, and not use a single one, your effort must be to find all the parts of your client and pass your judgment on them as a whole. I pass the next parts of your reading until I come to the part where you say she has a fair share of religion. This you judge by the large mount of Jupiter, but you could also add that her religion is of a plain, practical kind; she will not like an idealistic religion, but her God must be a common sense one, and with such a person there is a danger of being too practical and looking on her God as an everyday person, and this you will know by the square shape of her finger of Jupiter. That she is very broad in her ideas is also shown by the broad quadrangle. This is one of the most important parts of the whole hand, and you will find great profit in studying it carefully. Cheiro's book is excellent in its treatment of the quadrangle. It is a part of the hand terribly neglected by students, but much used by successful palmists. Her health will be all right up to about fifty, when the crisis of her life will come and it will gradually decline after that. You say she has a taste for the beautiful in music or art. To this you might add that it is only a taste, but that she can never be great in either, for the reason that she has not the power to create, but only to love artistic things. This you will judge from the many lines on Apollo which form a star, but there is no line of Apollo to give the creative faculty. You say she is not nervous. This is the only part of your reading in which you are absolutely wrong. No one with a hand crossed with such a multitude of lines as hers could fail to be nervous. One of the first things that would strike me is the fact that she is a bundle of nerves. She may have herself under control, but she will find them all come to the front in abundant force before she dies. You have done exceedingly well with this hand and you ought to keep it up. I cannot read the other hand now as I have given you as much time as I can.

L. A. C., Minneapolis. I shall take up the six impressions by number and answer the questions you ask. The line rising from the line of fate is the hepatica. The shorter line below is not connected with the heavy ray from Mt. of Moon, but is the continuation of the Hepatica. This line is most always broken and made up of many lines, for you never find a person with perfect health. If you do you either do not find any Hepatic line or you find it straight down the percussion from Mt. of Mercury to Mt. of Moon. The developed joints belong to the Philosophic hand. Impression 2: The long line of Apollo in this hand means that its owner is a most gifted person. This is especially so as on the Mt. of Apollo there is a large star, an unusually good sign of a brilliant person. The owner could have achieved celebrity in art or letters, but your first expression given with this impression, that the hands are exceedingly soft, accounts for the reason why so many brilliant natures do not make the most of their gifts. Soft hands mean lax hands, and lack of energy will keep the brightest light under a bushel. The smooth fingers belong to the artistic hand, which is only another proof of what I have said. Impression No. 3: The soft palm means lack of energy, white palm the life forces are waning. The line from headline running up to the Mt. of Mercury denotes an aptitude for scientific studies in which he should excel. He is also a good man

Continued 3d Page.

THE PROBLEM OF A FUTURE LIFE — AND — ITS RELATION TO SOCIAL CONDITIONS.

BY B. O. FLOWER.

NUMBER 4.

Modern Skepticism in Regard to Prevalent Theological Creeds, and Its Influence Upon Belief in a Future Life.

The march of mind during the past century, the marvelous strides of scientific research, the use and general acceptance of the theory of evolution, the entrance of the old-world learning into Western civilization, the investigations carried on by the apostles of higher criticism among the leading spirits of orthodox Christianity, together with other outside causes, have shaken the old theologies to their foundations and rendered a readjustment of religion on simpler and saner lines inevitable. But these causes of change, unlike those mentioned before, are wholesome and reconstructive. All discoveries of larger truths, all errors overthrown, are a positive help to humanity. The spirit of investigation is healthful and essential to progress. But the assumption that because a part of those theories which have grown into great beliefs during ages are false, misleading and outgrown, it is no evidence at all that all the beliefs are unwarranted, or that the vital elements of those beliefs are false because around the false and uplifting truths the accretions of ignorance, superstition and selfishness have gathered through the long and weary ages of man's slow ascent from the plane of gross materialism, of passion and selfishness toward the table lands of altruism, where the soul expands in an atmosphere of spirituality.

The advance of the human mind and its splendid expansion along the highway of intellectual growth have been so rapid as to bewilder and stagger the imagination of civilization. The first effect was to create a hostility born of consternation, among the millions who unthinkingly accepted the heritage of the past and who believed that the sweeping away of some ideas they had been taught to revere meant the abolition of religion and ethics. Later men began to see the importance of bravely facing all the deeper problems of life in the light of new demonstrations and theories. They began to reason together. The passion for truth which had led scientists and philosophers to sacrifice position and honor and even valued friendships that a wider knowledge and a grander conception of life might become the possession of ages became contagious. Many great scholars began to study fearlessly the sacred writings of the past, not to destroy, but to ascertain the bed rock of truth. They found that some things which had long been accepted as proceeding from the lips of Deity were not present in either of the older copies of the sacred records, showing that they had been added by later hands, while the original manuscripts had vanished from the face of the earth and even their authorship was unknown. Then they began to study the life and teachings of the Galilean as recorded and to compare this record with the elaborate theories, the morbid speculations, the dogmatic creeds and rites of modern Christianity, and they found that the religion of life which Jesus so emphasized, the doing the will of the Father which he

so solemnly enjoined, were being passed over lightly, while the paraphernalia borrowed from Pagan Rome and the ancient worship of Judea, mingled with the abstract and metaphysical philosophy of Greece, had largely obscured the vital religion of life. The primitive Christianity which marked the church while it lived its simple faith was illuminated by the presence of a living belief in the future life and the ministration of angels. These new truths, which have come home so irresistibly to candid truth-loving investigators, have widened their vision and broadened their conception of life, and they are coming more and more to see that the basic truths of religion are not new in the world or confined to any church or people. And with this broader view within the church comes the wider knowledge of other great religions with their quota of truth.

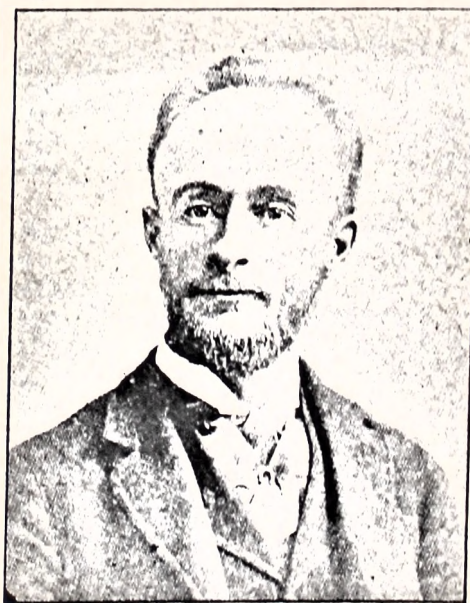
The inroads which science has made on the blind faiths of other ages was long regarded as the most imminent danger which threatened religion. Now, however, we are coming to understand modern science is one of the most beneficent children of truth, which has wrought nobly for humanity by striking at the false and revealing the true, winnowing the chaff from the wheat, and accomplishing a work which had to be performed before civilization could sweep onward and upward, but modern science is not necessarily materialistic. Its scepticism is for the most part honest, and while there is always a tendency to go to an extreme when the mind breaks from a belief long cherished, the wholesome reaction is already everywhere visible. True religion has everything to hope for and nothing to fear from science, but she is threatened in a real way by the materialism of the mart and of the church, the sordidness of human life, and the cowardice and corruption of encumbered theology, which for love of gold and power closes her eyes to the cry of justice, the wail of humanity and the demands of purity and morality. It is true that in the midst of the real but unacknowledged infidelity which permeated church and state and seemed so interwoven in the fibre of business and religious life the rise of modern critical thought, with the intellectual revolution which attended it, threatened for a time to create a violent reaction toward materialism. But at this time there arose another voice which challenged alike the superstition of the past, the savage dogmatism and impudent arrogance of bygone ages, and the presumptuous claims of the more hasty and shallow reasoners among scientific minds. The manifestation of modern Spiritualism gave a perceptible check to the growth of materialism, while it broadened thought and taught a wider tolerance than had been promulgated by any religious system hitherto. Instead of seeking to discourage the investigating and progressive spirit it allied itself to it and insisted upon meeting the demands of materialism upon its own ground, and demonstrating the reality of its claim that death did not close the chapter of life.

It is not necessary at present to enter into the discussion of this subject in detail, but it is obvious that the

claim put forward by Spiritualism is worthy of the most profound consideration at a time like the present, when beliefs are undergoing a change—when public opinion is in a state of flux, when materialism within and without the church is chilling the noblest impulses in the hearts of men and women, and when intellectual research and scientific demonstrations are creating widespread scepticism throughout the civilized world. Indeed, when we consider the influence of this momentous question upon the human soul, psychic science assumes commanding proportions. No fact is insignificant, and all honest investigation should be earnestly encouraged. I am not of those who look upon the work of any individual or society which, actuated by a passion for truth, investigates these problems, no matter what may be the opinion held, provided the loyalty to truth overmasters fear of the world or ignorant prejudice. I believe that those who are exploring the hitherto dark continent of the mind, and who are classifying phenomena and seeking for the laws upon which all mental and spiritual phenomena rest, are real benefactors, who, while laying broad and deep a foundation for the first scientific psychology man has ever known, are consciously or unconsciously establishing the fact of another life in such a way as to be incontrovertible.

When the deadly influence of the materialism of the church and the mart are insisted upon and society is aroused by earnest, thoughtful and persistent agitation to the crying need of the supremacy of the spiritual in life or the triumph of altruism over egoism, when the all-important difference is made clear to the public mind between true religion and dogmatic theology, and when the honest sceptics have been met and answered by a mass of incontrovertible evidence pointing to another life, humanity will wear a different front. The dead hand of selfishness will be loosened from the throat of progress and the curse of triumphant animalism will disappear before the lofty, soul-expanding life which will pervade civilization.

B. O. FLOWER.



W. J. COLVILLE

Commenced his career as an inspirational exponent of the Spiritual philosophy in London nineteen years ago. Shortly afterward he went to the United States, where he has lectured to large audiences in most of the principal cities, and has paid several return visits to his country. He has done a great amount of good work and has published several books.

"In Higher Realms" teaches a new convert the first principles of Spiritualism in narrative form. It also gives a description of the hells and heavens of the Spirit world. Price 25 cents.

PALMISTRY.

Continued from 2d Page.

of business and capable of making money, except that he is too hazy to scatter his energies and not concentrate enough. He has the head of one who can handle men with ease and fill responsible positions. Impression 4: The firm dark hand shows energy and cunning. That of a person much deeper than he is credited with being. The red lines show an arduous nature, strong and full of vigor and passion. The heart line is not absent; it is present in full strength. The ray from the Mt. of Venus means that an attachment so strong that it will take entire possession of the person, rule him completely, and to which every consideration in life will be secondary is the portion of 4. To say that one has lost their head is to tell the exact facts in this case for the head will be completely subservient to this attachment. The smooth fingers will make this all the more pronounced. The first twenty-five years of this life ought to be watched with great concern. And a little timely help may save much trouble. No. 5: Energy and lively disposition shown by firmness and pink color. The marking of the head and heart line shows that a strong attachment will come to this person and the head will give way to the heart and be guided by it. The heart is also physically weak. I should not read the hands as meaning an early death necessarily. It rather means that the health will be on the wane and great care will have to be used to keep life going. Impression 7: Hands dark, character deep, firm, energetic, lines red arduous nature, finger nails short, fond of argument, critical. The Hepatica joining head line and traveling with it means a delicacy lasting as long as the lines run together. In the hands of all women you will find a period of delicacy at near the same age. This will be shown either by an island in the life line, by the line becoming very thin, or by the Hepatica joining and running with the life line. This delicacy means one peculiar to women which comes at that period of life, and this point has never been given in any book ever published. You can judge how serious this period will be for the person whose hand you are examining, and by understanding what it means, you can avoid much uneasiness for your clients. I discovered this a number of years ago and have found it a great help to me. I give it to you for your use. The via lascivia is not present in your hand. The line you speak of is a chance line. Your reading of the rays from Venus to head and heart lines is correct. I have exhausted my space limit now and cannot take up any more hands until my next. I have many waiting and will get to them as fast as possible. This department is being furnished by Light of Truth for the benefit of its readers, and all are free to write and ask questions concerning palmistry, or anything relating to it, which will be answered free of charge. Avail yourself freely of this offer.

CHEIRO, JR.

FLASHES.

Self-respect is the only true pride.

Prejudice gives life a darker hue.

An easy day is a fast-flying one—one in which there is no time-killing.

Sensitiveness reveals the true worth of humanity, but also betrays the worthlessness.

To the intuitionists and psychometrist effects are as natural as to the man with but five senses.

Arrogance is misapplied will power, manifested through intrigue, vindictiveness and assumption.

CORRESPONDENCE

NEWS NOTES.

Chattanooga has organized. Moses Hull is in Bedford, Me. Dr. J. M. Temple is in Chicago. B. L. Eskelson is in Rockford, Ill. J. Frank Baxter is in Ft. Wayne, Ind. Columbus is laboring for free meetings.

Mrs. Florence White has returned to Boston.

Dr. W. S. Eldridge has removed to Saginaw, Mich.

Professor Petersella has returned to San Francisco.

Avery, O., has an active worker in F. D. Dunakin.

Dr. P. J. Barrington has located at Parkersburg, Ia.

B. F. Underwood has been lecturing in Lincoln, Neb.

Dr. C. W. Hidden spoke in Newport, R. I., last Sunday.

Lewiston, Me., Spiritualists are erecting a new hall.

Cadet Hall, Lynn, Mass., is attracting large audiences.

Charles Anderson has been very ill at Summerland, Cal.

The N. S. A. convention this week was a grand success.

San Francisco has a 4-year-old test medium as the latest.

Mrs. Cella Hughes has been visiting her Cincinnati friends.

Dr. C. W. Hidden speaks in Providence, R. I., tomorrow.

Mrs. Emma J. Huff of Lake Helen, Fla., is on a visit to Boston.

Sixteen Spiritual services are being held every Sunday in Chicago.

Mrs. Schlesinger is still giving illustrated lectures in San Francisco.

Mr. and Mrs. Hibbits have gone to Washington, D. C., for a month.

E. D. Titus of Minneapolis is still battling for the cause in his section.

Dr. Juliet H. Severance is in Milwaukee, residing at 232 Ninth street.

Dr. H. C. Andrews of Coloma, Mich., has been lecturing in Benton Harbor.

A sea-wall is to be built along the entire water front of Verona park, Me.

Springfield, N. J., has been spiritually awakened by Dr. and Mrs. Ford.

Jonesboro, Ind., enjoyed a number of seances held by W. H. Cecil of Flat, Ind.

Annie Lord Chamberlain is still in San Diego, Cal., holding private circles.

Professor A. B. Severance, the veteran psychometrist, has passed to the beyond.

The Union society of Cincinnati is making strenuous efforts for reorganization.

Mrs. Kate R. Stiles is holding parlor meetings at 192 Darmouth street, Boston.

Dr. Alexanderson of Chicago has gone to Sweden as a Spiritualist missionary.

At the opening meeting of the Union society in Cincinnati, Mrs. Greenamyer officiated.

Mrs. F. J. Miller of Boston was recently given a welcome reception by her many friends.

Dr. W. P. Haworth paid San Diego, Cal., a visit recently and delivered a lecture while there.

H. H. Warner has returned to the lecture field. Address 25 Hillside avenue, Everett, Mass.

The Arthur Hodges society of Lynn, Mass., had Mrs. L. A. Prentiss as test medium last Sunday.

Nanaimo, B. C., has a Spiritual organization, with Mrs. Elizabeth M. Campbell in the lead.

The Y. P. S. of San Francisco is organized and has already had a successful entertainment.

Mrs. J. W. Kenyon of 265 Prospect street, Cambridgeport, Mass., will be in Lowell on the 25th.

Dr. Sivartha lectured at the parlors of Mrs. Drake, 521 Thirteenth street, Oakland, Cal., recently.

Vitapathy is now represented by a monthly, published by Dr. C. B. Burleigh of Paulsboro, N. J.

Sunday week closes Mrs. Helen Palmer-Russogue's engagement with the Springfield, Mass., society.

Professor Evans and wife were given a reception at their residence in Boston, 42 West Newton street, on the 7th inst.

The Medium of Los Angeles, Cal., has consolidated with the Philosophical Journal of San Francisco. In unity there is strength.

Judge Hammond of Hot Springs, Ark., says the anti-Spiritualists don't believe their own Bible and dare not take their own medicine.

The officers of the Y. P. S. of San Francisco are Miss L. S. Drew, president; Miss Daisey Keagan, vice president; F. Maxwell, secretary.

San Diego, Cal., has Maude L. Freitag, Dr. Tobias, Mrs. Walser of Missouri, Annie Lord Chamberlain and Mrs. C. K. Smith among its talent.

The Kaw Valley Campmeeting association has extended a resolution of thanks to the Brockway family for their efficient services during the session.

Terre Haute, Ind., is holding a series of seances alternately at the homes of the members composing the circle, thus having no intrusion from outsiders.

The Union of Truth of Milwaukee has made application for an N. S. A. charter. The society is German. C. W. Tesch of 1001 Teutonia avenue is the secretary.

Mrs. R. M. Barton, one of the leading mediums of Minneapolis, and a most estimable woman, has been doing meritorious work at Urbana and Champaign, Ills.

Reading, Pa., has Mrs. E. J. Demorest (located at 37 S. 6th st.) organizing a society and lecturing this month. Marked interest is shown and lasting success promised.

The Ohio Liberal society meets at G. A. R. hall, 115 West Sixth street, every Sunday evening. Subject for 24th, "Rising Ideas of the Present Age," for 31st "Socialism."

Mrs. W. W. Ricker administers to the Endeavor society of Covington, Ky., on Sundays at 2:30, and the Ethical society of Cincinnati at 7:30 p. m.—the latter at Douglass hall.

J. B. Everett of Piqua, O., lectured at Dayton Sunday before last to an interested audience. Franklin Thompson, the secretary of the Dayton society, speaks highly of the effects.

Dr. J. B. Cary, an inspirational lecturer of Fort Wayne, has just completed a series of lectures with the First Spiritualist society of South Bend, Ind., creating quite an interest.

Dr. F. Schermerhorn held two enthusiastic meetings at Nelsonville, O., last week and the friends in this section are preparing to organize. Joseph Slater is the leading spirit among them.

Los Angeles, Cal., is pleased with the ministrations of Frank T. Ripley. He is greeted by crowded houses. He may be addressed at 125 West Sixth street. He will remain there till February.

The Christian Spiritualists of Portsmouth, N. H., are organizing a society to hold meetings every Sunday at usual church hours in Good Templars' hall, on Market street, corner Bow street.

Dr. F. Schermerhorn will lecture for the Lima society during the month of November, and will fill mid-week engagements in adjoining towns. Address until November 184½ South High street, Columbus.

John Halzlip and wife have removed to San Pedro, Cal., where they are holding spiritual circles. Together with N. A. Stevens' energy, the darkness will soon be removed by the dawn of a higher revelation.

A. H. Bacon of Footville, O., writes that Rev. S. S. Bartlett of Painesville, has been in the former city lecturing on Spiritualism, with Mrs. Mosier as test medium. Mr. Bartlett is a recent convert from the church pulpit, and has exchanged faith for knowledge.

The First Spiritual union of Norwich, Conn., has the following talent engaged: For November, Prof. W. M. Lockwood; December and January, Miss Lizzie Harlow; Feb. 6 and 13, J. Clegg Wright; Feb. 20 and 27, Mrs. Nettie Harding; March, Oscar A. Edgerly.

J. S. Huhn, secretary, writes that the First Spiritual society of Springfield, O., will hold an all day opening meeting November 7. Friends in neighboring towns are invited to attend and bring well filled baskets and enjoy the day. Willard J. Hull will speak and other speakers and mediums will be present.

The officers of the Ohio State association are: Hon. Eber W. Bond, president; Delvon A. Herrick, first vice president; Carrie Firth-Curran, second vice president; F. Schermerhorn, sec. pro tem.; John D. Arras treasurer; trustees, John E. Bruner, Abby Louise Pettingill, Elizabeth Colt, William H. Myers.

The new board of officers of the Salem (Mass.) society are: President, William A. Peterson; first vice president, Nathan H. Chase; second vice president, George W. Moreland; secretary, Mrs. Harriet S. Gardner; treasurer, Nathaniel B. Perkins; executive committee, Mrs. Annie S. Hall, Mrs. Hannah A. Baker and Augustus Verry.

The First German Christian Spiritualist association of Cincinnati was incorporated Friday at Columbus, by John J. Bronnert, William Kisker, John Hambrocks, Anna Marie Bronnert, Amella Dreers and Carrie Hauck. Amella Dreers is a medium and conducts services at the residence of J. J. Bronnert, at 1340 Walnut street, fourth floor.

Rhode Island has organized. The meeting at Providence resulted in a state association, with the following excellent board of officers: President, Mrs. Mary S. Pepper; vice presidents, S. K. Doe, Frank Roscoe and Sarah Humes; secretary, Colonel Prouty; treasurer, G. C. Pierce; directors, J. R. Baily, Ida P. A. Whitlock and Samuel Merchant.

The thirteenth quarterly meeting of the S. V. S. A. was held at Flint, Mich., Oct. 9 and 10, President Eva Hopkins in the chair. Among the speakers were D. P. Dewey, J. P. Thorndyke, Mrs. Marion Carpenter, Mrs. A. M. Farnsworth, Dr. W. S. Eldridge, Miss Kingsley, W. J. Post and J. Saunders of 906 Hancock street, the secretary of the society.

The N. S. A. convention the past week was perhaps the most remarkable yet held. Interesting debates constituted a large portion of the program, from which the public could gain much information concerning Spiritualism; and the results were

generally satisfactory to all concerned. All who attended speak highly of the attention paid them by the press and Washington hospitality in every respect.

An organization of the Spiritualists of Chattanooga, Tenn., was effected on Tuesday, the 12th inst., by Mrs. Loe F. Prior. It had been announced that the organization would take place in the lecture room of the Unitarian church, but so large was the assemblage that the church proper was required to contain the people. After lectures and other preliminaries, the following officers were elected: President, Paul R. Albert; vice president, Mrs. Walter S. French; secretary, F. A. Ralph; treasurer, W. L. Lawton; directors, Dr. D. G. Curtis, Dr. William H. Jackson, J. W. Hughes, James Gottschalk and James Mighon. Application was made to the N. S. A. for a charter, and Mrs. Loe F. Prior was elected as the delegate to represent the society at the fifth annual meeting of the N. S. A. The name adopted was that of "The First Spiritualist Society of Chattanooga."

HABITS.

Some Have Them, and Others are Not Without.

A man likes some hot drink for breakfast, and coffee suits his taste about as well as anything. It seems hard that so many should be denied coffee because it upsets their liver and disagrees with them in one way and another; still this condition does exist, and when a man finds it hurts him he is generally sensible enough to leave it out of his bill of fare, for it is quite a bit pleasanter to feel well all day than to enjoy a drug two or three minutes and pay for it in aches and ails or sickness.

A new breakfast drink has come into use, difficult to tell from coffee, but made entirely of grains, and which never produces any disagreeable results. It has a clean, pungent flavor so much enjoyed in coffee, but while coffee hurts the system, Postum Cereal Food Coffee goes to work in downright good earnest to "make red blood."

It is composed only of the grains intended by nature for man's subsistence. These are skillfully blended and prepared in such a way as to produce a hot drink the fac simile of rich Mocha or Java coffee when boiled full 15 minutes after the boiling point is reached, but fattening and healthful. Stomach, liver and bowel troubles disappear when coffee and tea are left off, and the food drink, Postum, taken in their place.

This toothsome drink goes about three times as far as coffee, and produces health and comfort where trouble formerly existed. It is made by the Postum Cereal Co., Lim., of Battle Creek, Mich. When a man or woman "feels mean" day after day or every few days, it can quite safely be charged to incorrect habits, and coffee and tea drinking are the real causes of more bodily disorder than any one knows. A habit is hard to get over, but when a delicious tasting article is offered which produces health instead of tearing it down, the change is easy to make. Prominent grocers say it exactly meets a want, and persons who have been kept from coffee on account of their health are now having all the enjoyment of coffee drinking and getting fat over it.—Baptist Outlook, Indianapolis.

"Just as good" as Postum Cereal, are words used to defraud the public.

In the desperate attempts of counterfeiters to take the public money they resort to ingredients that are injurious to the human stomach. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

SIR WILLIAM CROOKES, F. R. S.

Whenever a Spiritualist or Spiritist wishes to add weight to his assertions, if he be indiscriminating he is apt to drag in the name of Mr. Crookes. In this connection Mr. Crookes divides honors with Mr. Russell Wallace. Mr. Crookes has boldly asserted his belief in what he saw, and as such his has been used as a name to conjure with, too often without the qualifications that should accompany the name. As to who and what Mr. Crookes really is we fear that many of those who use his name are quite ignorant. Once for all, then, he is one of the most noted and notable chemists and physicists of the time, and to be either of these is something in these days, to be both is a very considerable something.

Mr. Crookes was born in London in 1832. At that time chemistry was hardly such a science as it is now, and physics though not unknown, for Newton had lived, were not recognized as they have been since, so Mr. Crookes entered the domain of physical investigation as other eminent persons have done by the door of chemistry, perhaps as good a way as, perhaps even a better way than, any other. In 1848 we find him studying chemistry under Dr. Hofmann, whose senior assistant he became in 1854. How wide his work soon became is evident, for we find him during that same year superintending the meteorological department of the Radcliffe observatory at Oxford. Starting on the road of original research, in 1861 he discovered the metal Thallium, and this mainly by means of the then new method of spectrum analysis. This was an epoch in the life of the philosopher, and in 1863 he became a fellow of the Royal society. This distinction did not seem to Mr. Crookes, as it has done to others, to be the end of his career, but rather an episode in its beginning, so in 1866 he was reporting to the government upon the application of disinfectants in arresting the spread of the cattle plague, and in 1871 he was a member of the English expedition to Oran to report upon the total eclipse which occurred in December of that year. How careful an observer is Mr. Crookes, we can judge from the fact that the researches on the atomic weight of Thallium which he laid before the Royal society in 1872 had occupied him no less than eight years. This is a fact to be remembered when we think of Mr. Crookes in connection with his later investigations into Spiritualism, and materially enhances the value of his observations.

In 1872 Mr. Crookes began his experiments on "Repulsion Resulting From Radiation," which resulted in the radiometer, the vanes of which one can see, never motionless, in almost every optician's shop in the country. The royal medal of the Royal society was awarded to Mr. Crookes in 1875. In the same year he became vice president of the Chemical society. Meanwhile the phenomena of Spiritualism having come very much to the front Mr. Crookes' versatile genius and love of truth could hardly neglect them, and in 1871 he had already published in the "Quarterly Journal of Science" his account of an experimental investigation of a new force, which was followed in the same year by "Some Further Experiments in Psychic Force," and later on by "Psychic Force and Modern Spiritualism."

In 1879 there was published in the "Transactions of the Royal Society" the first account of those remarkable researches into the Molecular Physics in High Vacua, which alone would have made Mr. Crookes famous, and the Bakerian lecture the same year

was given by him on the "Illumination of Lines of Molecular Pressure, and the Trajectory of Molecules," thus getting nearer to those forms of matter where the extreme tenuity suggests something which is not matter at all as we know it. And yet such was the versatility of the man that he became an equally good authority on such very material subjects as the disposition of town sewage.

The form of matter known as radiant, however, has more than anything claimed the attention of Mr. Crookes during recent years, and in its investigation he has spared neither expense nor trouble. His experiments on certain rare earths, a description of which he laid before the chemical section of the British association in 1886, have also materially contributed to the advance of scientific knowledge as to the nature of matter. By his investigations into the characteristics of these earths, Mr. Crookes came to the conclusion that the so-called elements are only different forms of the same primordial matter. His lecture on the "Elements and Meta-Elements," delivered when he was president of the Chemical society, was very important and aroused the attention of the scientific world. He received the Davy medal of the Royal society for his researches as to the character of radiant matter in 1888.

Such is a brief and necessarily imperfect record of the distinguished man who has not considered beneath his scientific dignity to investigate some of the phenomena of Spiritualism. What Mr. Crookes did in this way is of not such importance as what he still thinks of the phenomena. In a reprint of his "experiences" with Home in the "Proceedings of the Society for Psychical Research," Part XV, he maintains his original position. He says: "Most assuredly as far as my knowledge of science goes, there is absolutely no reason a priori to deny the probability of such phenomena as I have described. Those who assume—as is assumed by some popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, desolate, indubitable ignorance."

THE MISSOURI CAMP.

The Lakeside park camp, Carthage, Mo., has been a decided success. The attendance has been good, the speaking first class, the mediumistic work entirely satisfactory, the music varied and excellent, the social influence agreeable, the weather fine, the location picturesque, beautiful and convenient, the impression upon the public mind highly favorable. We congratulate ourselves and give thanks to the higher powers with whom we should ever be glad and proud to cooperate. J. MADISON ALLEN, President S. C. A. of Missouri

SPECIAL NOTICE.

Any one suffering from Rheumatism, Kidney Trouble or diseases of the Nervous System, also Stomach and Liver Trouble, by sending 10 cents in silver or stamps I will send you one week treatment FREE of a revealed vegetable remedy that gives almost instant relief in the above mentioned troubles, and if continued it will permanently cure you.

DR. J. R. CRAIG,
Sacramento, Cal.

PROSPECTUS

Of The Light of Truth.

THE GRAND OUTLOOK.

The LIGHT OF TRUTH is now about to enter on the Fall and Winter Campaign of 1897-98. We say Campaign advisedly for the word expresses a certain activity amongst our army of readers which has its rise in the season of the year—the reading, studying season, the days and nights when

"Cold and raw the north winds blow,
Bleak in the morning early;
The hills and dales are covered with snow,
And winter now comes fairly."

The psychological influence of this quickening is felt here and in answer to it we set forth the following as an outline of the work proposed to be done.

THE LIGHT OF TRUTH IS A FIXED STANDARD
Of spiritual thought but its fixedness is a movable feast. It does not say "Thus far and no farther" shalt thou pursue the path of exploration. What is meant by fixed standard is the tone and polish, assortment and discussion of its news matter, essays and philosophical disquisitions.

FIRST AND LAST SPIRITUALISM

Will be the pivotal point around which this paper will revolve and to which it will draw the various current events of the day, interpreting them on the hypothesis of an upward onward moving development of physical and psychical elements in man's being.

THE BED ROCK OF SPIRITUALISM IS MEDIUMSHIP,
And the phenomena incident upon it. The LIGHT OF TRUTH will not depart from this fact. And in dealing with it the complex and oft-times jarring, contradictory outworking of thought and project will be observed as the manifestation of one general law operating under different degrees of activity and always explanatory on the broad and general ground of medial inspiration, spirit control and intervention—a constant reciprocal action and reaction between the several spheres of mind force and power, incarnate and discarnate.

THE CLASSIFICATION OF SUBJECTS

Into which the great moving forces of Spiritualism may be grouped are incorporated under the general laws of Science, Philosophy, Religion, Economics, Sociology, and Education. The LIGHT OF TRUTH will consider these departments, defining them for its purposes as follows:

SCIENTIFIC,

Analysis of the positive evidences of a future life as given through mediumship and otherwise.

PHILOSOPHICAL,

An inquiry upon spirit communion; its rationale and purpose.

RELIGIOUS,

The best service to God lies in the best service to humanity.

ECONOMICAL,

Altruistic con fraternal; the welfare of each being the concern of all.

SOCIOLOGICAL,

Hereditary transmissions, ante-natal and post natal culture, the regulation of marriage looking to the elimination of hereditary maladies, woman's complete independence of men in social and industrial pursuits.

EDUCATIONAL,

The home its base, natural aptitude its function.

The contributors from whose pens these subjects will be considered, aside from the Editorial work, are among the best in the world of letters at the present time.

LOOK AT THESE NAMES:

B. O. Flower, Prof. Elliott Coues, Lillian Whiting, Giles B. Stebbins, Charles Dawbarn, Prof. J. S. Loveland, Rev. A. J. Weaver, B. F. Underwood, Lyman C. Howe, Moses Hull, Questor Vitæ, C. H. Murray, and Dr. J. M. Peebles.

THE EXTENSION OF THE WORK

Of the LIGHT OF TRUTH is the one thing desired and it is urgently hoped that at the small rate of yearly subscription, \$1.00, the hosts of Spiritualists in the country who are as yet without this pabulum we are setting forth, will rally to the front and swell our subscription list, to the end that a higher and better paper may be given them in return.

SEND THIS PAPER TO YOUR FRIENDS. TELL HIM WHAT IT IS, WHAT IT STANDS FOR.